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**THE SPIRIT BODY.****The Importance of its Perfect Construction.****THE HOME OF THE SOUL**

Accuracy, cleanliness, energy, promptitude and economy are man's external expressions of higher principles within, and proclaim the awakening of soul-faculties, of which the aforementioned are intelligent or conscious exercises.

Spiritual perfection is attained thru a physical or material body, as fruits or flowers attain it thru the unfoldment of a tree—the effect being symbolized by its flavor, sweetnes and utility.

So man's perfection is symbolized by his grace, amiability and usefulness—and the spirit of either is the exact counterpart of the material at decay or death.

Now, the soul is the life of this spirit body as it was of the physical, and stands for intelligence and love—consciousness and creative force or wisdom and executive power.

Thru its connection with matter it creates, unfolds or develops for its future abode a body compatible with the entity outside of the material, without which it would return to first causes or God, so-called.

This spirit-body is therefore the most important part of man, being that which makes him immortal, and it is for the possessor himself to make that abode as comfortable as possible, if he desires to be content or happy in the next life.

There is no other heaven or hell than what this personal abode offers. If it has been constructed on the principles of temperance and justice—in harmony with spiritual nature—the soul will be at ease. If the reverse, it will be discomfited, ill at ease, hampered in the use of its faculties, or miserable according to its disorganization or deformity; and the latter may be due to two general causes—sensualism and selfishness.

Sensualism means all that which is abnormal to the appetites or brain-consciousness—that which is stimulated, forced, merchandized, sported (over-indulged) until it becomes habit or passion.

Selfishness means that which is abnormal to the impulses or heart's consciousness—the law of self-preservation perverted; as avarice, uncharity, bigotry, injustice, jealousy or envy—emotions or feelings that take self in consideration only—and of which either one may become habitual by exercise.

All excess or passion destroys or deforms the spirit, and the soul suffers in consequence. Sensual passion affects its understanding or realization of spirit-life; and it is thus in mental darkness. Selfish passion destroys its locomotive powers, its free movements, its will, which enchains it to matter and often to its own body after death, until released by decay or spirit friends who understand the modus operandi. But selfish people generally have compatible attractions, who are as impotent as they are themselves.

The physical appetites are intended for material life only, and to the degree that Nature permits; and which, reasonably indulged, engender principles in the spirit, that take on an impetus, which afford like enjoyments—higher substitutes, and thru which the soul can manifest intelligently. But when passion reigns and the spirit is governed by material sensations, the soul (the man) is miserable. He feels as tho he had got into the wrong place, or as a mortal would feel were he suddenly possessed by an animal or had been precipitated into an animal body or

into something unclean or filthy. Added to this the mental darkness, and one would think himself in hell, without doubt.

Now, selfishness or the law of self-preservation perverted has other miseries to deal with. In this case it is the soul itself that is warped or distorted; for as sensualism, which permits wrong impulses or actions of the brain to distort the spirit; so selfishness, thru wrong impulses or actions of the heart, dwarfs the soul itself. Neither reason nor love has been permitted to govern, when man has of both innate—being the fundamental principles or attributes of that "divine spark" called soul.

The result of this condition is either discontent, restlessness, melancholy or gloominess, and often remorse for sins of omission—especially by such who had it in their power to do kindly acts and neglected the opportunities. And where selfish crime has been committed as robbery, seduction, murder, or acts of tyranny, the suffering is intensified by immobility, or by being attracted to the place of its crime and there rooted until released by time or the mercy of Nature, which means sufficient individual soul-growth, which suffering induces (suffering being a soul fertilizer) to pull out in search of employment that will compensate for the misdeeds, and thereby pay that "uttermost farthing" for fruits enjoyed unnaturally or illegally.

Those spirits who are troubled with both sensual and selfish passion—or have not overcome them in earth life—suffer both states—craving indulgences which they cannot gratify, with a feeling of homesickness for earth life, which is passed.

These unconformable conditions to a spirit are the counterparts of pain and disease to mortals, and often seem like consuming fires within; from which reflections on sensitives or mediums of old, the theory of a burning hell originated.

To avoid this hell, the way has

been shown thru religious teachings (until creedalized into a belief in substitute for practice). But all

teach fundamentally that temperance and justice constitute soul-salvation.

To overcome passion is synonymous with moderation in all things.

To do good is justice implied.

Purity and love thus embodies everything in religion, and its practice makes the perfect spirit and the rounded-out soul, to which combination (the man) a "new earth" is born; and to the spirit emerging from its hell, a "new heaven" comes to view.

The principles of practice that engender purity and love, are, as shown in the opening of this essay—accuracy, cleanliness, energy, promptitude and economy.

Accuracy involves duty, and honestly conducted, is justice per se.

Cleanliness develops taste for the beautiful, and this results in sensitiveness or inspiration. Energy engenders spiritual potency—the locomotive power needed in the life to come.

Promptitude leads to determination and self-support, the principles of individualization. Economy stores vitality, but not economy run to seed, as avarice or penuriousness; nor its opposite, extravagance.

Greed constipates the soul-forces; extravagance scatters them, or prevents concentration. It is often as difficult to overcome one as the other. Both are soul perversions—one a narrowing of the same; the other a careless exercise of force—a waste of vitality. The medium principle between avarice and extravagance is economy, rationally exercised, and a very important factor in human development.

But all virtues or principles for good, aid soul-growth or expansion. Even patience (a passive principle)

has that effect, being synonymous with the power of endurance, and is frequently a comfort and boon to spirits whom ignorance or lack of opportunity has held back in earth life. But if no active evils interfere with continued growth, such spirits do not suffer, and are content or happy according to circumstances—patience being the virtue which contents them awaiting a future ascension.

The saying that "what is good for the body is good for the soul" should also be regarded in the light that what is bad for the body is also bad for the soul—for we build our future habitation in accordance with the use we make of that body, and our happiness in accordance with the use we make of the soul's intelligence and love—its divinity.—A. F. M.

**THE "BLUE BOOK."****Bring Forward the Evidence.**

For several years the report has been circulated that there had been compiled and published a book containing names of deceased persons with dates of their deaths and other data by which those who desired to play the part of a medium could give "tests" and convince the skeptical.

It has been claimed that all mediums supply themselves with this book and rehears for each performance. There are those who claim to have seen this wonderful book and some of these desire to be known as Spiritualists. To be of service such a book must contain a list of the cities and towns in the United States, and of all the smaller places to which mediums may by chance be called. Under each of these headings must be arranged an exhaustive list of the names of citizens of the past with the leading event connected with the lives of each. It would also have to contain the names of living relatives and their connection with the dead. In short it would have to be a "Who is Who in America," both of the living and of the dead.

To compile such a book would be a tremendous task and its publication exceedingly expensive. Who has taken the venture?

This book is constantly referred to by opposers of Spiritualism, and many Spiritualists give a half way credence to the assertion. As the matter stands it is a reproach to every medium and they should as a means of redress and satisfaction, demand, unitedly, a thorough investigation. Spiritualists should demand it. If such an elaborate means of deception exists, they should know it, and if it does not the slander should be now silenced. We have no fear of the truth. We do not make deception less by closing our eyes.

Much as I have heard of the book I have never seen a copy, and yet according to the stories, there must be many in circulation. Just now I want to see a copy more than of any book in the world. Will not some one possessing it, send it to me for inspection? I promise to insure its safe return. Or if the book cannot be secured, will those who have had the privilege of seeing this secluded volume, send their testimony?

Bring the book into court and witnesses. If this cannot be done, let it be known that the case is decided by default and the complete breaking down of the evidence.

HUDSON TUTTLE,  
Editor at large N. S. A.

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**THE MORRIS PRATT INSTITUTE.****The Association President's Report.**

Officers and Members of the Morris Pratt Institute Association:

For the third time we have met in annual convocation, to look over the past year's work, and to plan for another year. As president of this Association it becomes my duty to report to you, and thru you to the world, the status of the cause of education in our ranks as Spiritualists, and to make such suggestions as may seem to be needed for the furtherance of our cause; and to ask your guidance and co-operation in laying and carrying out plans for future work.

It is said that "large bodies move slow." Our school is not a large body, but it is a new idea among Spiritualists, and is therefore of slow growth. Even the thought of education among the Spiritualists is new. Spiritualists, like others, are generally conservative; they are fearful of new things and new methods. Many of them are so fearful of doing wrong that they seldom do anything more than to put the chocks on in the wrong side of the wheel of progress.

Many have informed the officers of this school that they are ready to assist it as soon as they can know that it is to be a success. When we get to where we can live without help will come in abundance. I am happy to announce that all Spiritualists are not molded after that pattern. Some of them, and the number is steadily increasing, are looking upon this school with favor. Some even begin to think that it would be a great calamity to allow the Morris Pratt school to fail. I think it safe to say that the opposition to the school, which was so rampant one year ago is dead with all except a few individuals who expect to profit financially by its demise.

The citizens of Whitewater, many of whom were in the beginning strongly prejudiced against Spiritualism and the school, would now regard its removal from this city as a thing to be greatly regretted. Indeed certain parties having no connection with Spiritualism nor the school, have been heard to boast that Whitewater has the honor of being the home of the first and only Spiritualist school in the world.

Our school during the last year has been small, numbering the most of the time only seventeen students, several of whom attended at the expense of others. All who have attended the school and been diligent and studious have experienced results far beyond the expectation of their teachers or themselves.

It might also be said that all who have visited our school during the past year have expressed themselves as astonished at what it has accomplished. It is believed that the best advertisements of the Morris Pratt School in the future, will be found in the work done by its students and graduates.

By a vote of the directors, Secretary Stewart and your president went to Washington last October to the National Spiritualist Convention to represent the School before that body. Our visit was not barren of results.

On account of a tremendous pressure of business we were allowed only a few moments in which to tell the work, and present the claims of the school; yet we have reason to believe that much prejudice was removed and some friends made for the School. The amount of money and subscriptions taken for the

school would much more than pay the expenses of your committee. Acquaintances were there formed, and others renewed with persons who have become life workers in the interest of the school.

Thru a motion by Dr. George B. Warne of Chicago, a committee of five persons was appointed to come to Whitewater and investigate the school. This committee consisted of Mrs. Caroline Catlin and Mrs. J. R. Francis of Chicago, Dr. Odell of Michigan, Mr. Max Gentzke then of Washington now of Chicago, and President Harrison D. Barrett of Boston.

The Association also voted to help the school financially to the amount of five hundred dollars. This promise has as yet been only partially fulfilled. I would suggest that a committee be appointed at this meeting to lay this matter before the officers of the N. S. A., thru its secretary, and to urge upon the board of that body that the present pressing demands upon us for money make it urgent that the Association now redeem that pledge. While we are duly thankful for what has been done, we with full faith in the promise by the N. S. A., contracted debts on the strength of that pledge made by its assembled delegates at that convention. Our pledges must be redeemed, hence this urgent request.

Probably the reason of this partial failure on the part of the N. S. A. was because of unnecessary fears aroused that we were, thru litigation, to lose all we have here. A few injudicious words will sometimes arouse a timidity which it may take a great many words and a long time to overcome. We have the positive assurance that this fear caused others besides the N. S. A. to withhold their offerings.

That bad advisors are to lead certain parties into open litigation, there is now no longer any doubt. Out of this litigation it is not thought possible that anybody except the advisors and attorneys for those who are to institute proceedings can make anything. As to the termination it seems that no one who knows the law and the facts in the case can have any doubt. But should it even terminate against us, which does not seem possible, the Morris Pratt Institute Association will still be here, and the school will not stop its work for a single week. As Nehemiah said, "We are doing a great work and cannot come down." We surely cannot allow little difficulties to overthrow our school.

The only way to stop this work is by the removal of the present officers, either by sickness, death, or by a vote of the Association. Even in such case it is hoped that the Association could find others as capable and earnest as those who now direct the work.

Some of those in charge of the work have been in too many hard-fought battles to think of either surrendering or retreating before the foes of the work we are here to do. When the walls of Jerusalem were rebuilt by Nehemiah, the men had to work with their weapons of warfare by their side. They also continually had a small army of watchers on the outlook. If necessary we can and will do the same. Again I say, our Association and school are here to stay. Should we not remain in Whitewater other localities are even now ready to bid for us.

Let it be remembered that the Morris Pratt Institute consists only of the little real estate we have here. When that is gone we still have the Association left, and it will continue its work. The pros and cons of the impending lawsuit will be discussed in court, not here.

(Continued on Page 5).



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#### IS THOUGHT MATERIAL?

As pure intelligence it is perhaps not, but it sometimes has a very material effect—especially on the human body, and most especially so if the thought is not a good one.

Now, whether there are such things as material thoughts, must be inferred—at least, they leave that impress when they are not spiritual. In other words when they are what might be termed unspiritual, bad or impure.

It has been demonstrated that vicious thoughts generate an acid in the blood which reacts for pain or suffering. That is certainly a very material effect. Now, if such extremely unspiritual, impure or bad thoughts create such an an extremely bad effect, why should not all unspiritual thoughts create compatible effects—modified, of course, according to circumstances? And if bad thoughts create bad effects according to circumstances, it is reasonable to suppose that good thoughts must have good effects—especially, as in the first-named instance, on the human body.

A precedence established we may continue to believe that the whole physical constitution—blood, nerves and tissues—partakes of the nature of our thoughts, and most especially the vital parts, or such organs as the heart, liver, kidneys, stomach and lungs.

How much they affect the heart is probably known to all who have had struggles with trials and temptations—who have suffered or endured—who have been humiliated or forced by circumstances to act contrary to their feelings, desires or wishes.

How much they affect the liver is known to those who make self-study a principle of existence. While the heart generates the blood, and thought qualifies it, the liver generates the bile that courses thru the system, and which bile is subject to the same qualification that the blood is by the FORCE OF THOUGHT, or those thoughts uppermost in the mind.

As impure blood makes physically or materially ill, impure bile does the same—effects varying with the cause or the kind of thoughts harbored. But whether the bile always commingles with the blood or must necessarily do so to show its effects, or whether it may contaminate the flesh independent of this, must be argued elsewhere. Nearly all those who know themselves physically, mentally and morally (students of self) believe that an over-charged liver does dispense with its surplus independently, and may debilitate or invigorate the body accordingly.

Now, whether we choose to say that thoughts are material, or, that, being life itself, they shape themselves in accordance with their original formation (as we create, or think them) is indifferent. All that we need know is that: "As a man thinketh in his heart, so he is"; and to know that as a proven possibility, is apt to make him think good thoughts, if he should discover that bad ones make him suffer.

Will you, to whom we have sent a sample copy of THE SUNFLOWER, mail it to some friend after you get through with it? That would be better than destroying it.

#### WHAT IS SPIRITUALISM?

This is an ever-recurring question put to us by new investigators, and one that may be answered in a hundred different ways. It is difficult to give it a concise definition, unless to say it is the antithesis of materialism. But this would involve a hundred other questions requiring time and space to elucidate, for materialism is a great science and must be met with incontrovertible facts—proof of immortality, for example, in opposition to its claim that "death ends all." This cannot be done on paper. Experience is the only teacher in this effort. But experience is absolute. The man or woman who has received one test of spirit existence stands aghast at his own shrine, and doesn't know whether he has been turned over or out of his old home. He is so unexpectedly transformed that he almost forgets his past, and often does not recall it until he finds himself a full-fledged Spiritualist.

But what is a Spiritualist? Perhaps it occurs to some that an answer to this would settle the question. It would and it would not. It would if the questioner were somewhat of the same mind in the acceptance of truth; otherwise not. Spiritualism is a subjective reality and everyone sees it from an individual standpoint. There is but one objective truth in it, and that is proof of immortality. All see that alike; all understand it alike, and on that all agree. Thus the one mind among Spiritualists—the indissoluble unity—the strength of their aim and consequently bold front offered all opposition. If Spiritualists are not united in anything else they are certainly on that one article of faith or knowledge concerning the soul's immortality, and obtained thru spirit communion.

If anyone can reason anything out of this—and it contains much—he will probably reach an approximate idea of what Spiritualism is. And to become a Spiritualist with the same question confronting him, he has but to learn one lesson—gain one experience—which is to satisfy himself that spirits do exist, and can communicate or manifest to man in his body of matter. After that he will do as the rest of them do; viz: Study, study, study, and by degrees learn that Spiritualism is a science, a philosophy and a religion combined, which cannot be answered in one question, nor by one individual. In that respect it is the book of life, and every man woman and child constitutes a chapter in it.

#### A GOOD MAN IN DANGER.

Prof. W. Rauschenbush, head of the Department of Church History in Rochester Theological Seminary (Baptist,) says in N. Y. Independent, in an article entitled "The New Evangelism," among other things, that, to be effective, evangelism must appeal to motives which powerfully seize man, and it must hold up a moral standard so high above their actual lives that it will smite them with conviction.

Perhaps the Spiritual Philosophy might strike the professor as being the right thing.

But he also says, that the moral teaching of the Church has dealt with the generally known standing evils of the day, but on one it is dumb. It has nothing to say about the justice of holding land idle in crowded cities, of appropriating the unearned increment in land values, of paying wages fixed by the hunger of the laborers and taking the surplus of their out-put as profit; or of cornering the market in the necessities of life.

These are subjects which belong to the Metaphysics of Socialism, and with which the aristocratic Church has no dealings. Expecting poor hireling preachers to tell their supporters to "get off the earth," i.e., out of their pews, is beyond reason. Prof. Rauschenbush undoubtedly means well, but he is running up against something that would perhaps make him think of that old subject: "When an irresistible body meets an immovable body, what will be the result?"

He would find much pleasanter occupation trying to square the circle.

The perfect development of the spirit-body depends upon the purity of the appetites and the unselfishness of the impulses—head and heart in harmony with nature—mind and soul rising superior to the animal.

#### HEAVEN HUNTING.

For those who believe heaven to be in the sky, it will remain there; because heaven is not found by looking up with saintly mien, but by looking WITHIN, and which those with too much faith seldom do. Faith needs an object lesson for understanding. To look up or to the light has a literal significance to ignorance, and faith and ignorance are often synonymous. Even spirits are subject to the law of gravity, let alone the bones that faith wants resurrected. And the belief in Christ without believing what he preaches is the strangest part of this faith-business. Christ said heaven was within, but still these professional believers insist upon looking to the sky. Ignorance and faith are generally followed by bigotry or uncharity for those who believe otherwise—two opposite emotions of love, which alone would hold them earthbound, even if heaven was above.

And to root out these evils man must first know himself, and to know self is to look within—just where Christ pointed to in locating heaven. The telescopic vision of the soul is the only instrument used in this analysis; and who discovers the most in this research, will also know most about God or Nature—man being an epitome of creation from the beginning and must naturally contain all the elements of his parent stem—the father, son, holy ghost, or by whatever term it suits the progeny of this First Cause to label him, her or it. Therefore, look up for truth, but look within for heaven.

The Supreme court of Massachusetts has decided that entertainments on Sunday are legal when the net proceeds are given for religion or charity.

But what of the performers, whose "daily bread" depends on it? Are they not entitled to the same charity that is accorded the preacher who plays his part on Sunday?

Or has the church formed a Sunday trust?

The postal authorities have decided to deny the use of the mails to concerns that sell fraudulent patent medicines, and also exclude newspapers that advertise them.

While this may be good ruling for the people, how is it to be decided what medicines are fraudulent, unless a testing committee be appointed to experiment with them?

Indolence is like a quicksand—easy to get into, but hard to get out.

#### PERSONALS.

Reader—The jealousy or opposition that wants all the glory or benefits of a cause is self-destructive in the end, even if all is gained. As love begets harmonious association, selfishness begets a heaven of loneliness, gloom and oppression. Avarice with jealousy attached is a sort of spiritual suicide in that it temporarily buries the spirit in oblivion.

Correspondents and contributors are requested to write on one side of their paper only—an old but ever new petition, as some don't know it and others will forget.

K.—Thanks for short articles they are the kind that are read by everybody—being the first, the largest percentage of readers peruse on opening the paper, leaving the large ones for a future time—after the paper has been misplaced or used for wrapping.

Acknowledgement From The Ohio Spiritualists' Association.

Cleveland, O., June 3, 1804.

THE SUNFLOWER, Lily Dale, N. Y.: It is my pleasant duty to convey to you the heartfelt thanks of the officers and members of the Ohio Spiritualists Association for the kind assistance you have given them and the helping hand you have extended thru your valuable paper. The unanimous vote of thanks was tendered you at the State Convention of said association, which convened at Columbus, Ohio May 27 28, 29, 1904.

Wishing you further success and God speed I remain Fraternally yours,

C. A. SOLLINGER, Sec. O. S. A.

We should never forget past favors, for we may want recognition when we begin to feel the chill of nature's neglect on account of our ingratitude.

#### Important Announcement From the N. S. A. Office—Mediums Relief Fund.

DEAR MR. EDITOR;

It gives me much pleasure to announce that the Mediums Relief Fund has so nearly raised the necessary thousand dollars to secure the other thousand promised for the first of June, that the kind friend who offered the thousand, provided another like sum could be raised from the Spiritualists at large, he has extended the time for one month longer, and he has authorized me to state that it will close the first of July. We are very grateful for this extension of time, as we now feel certain that we will raise the amount of less than one hundred dollars that we need for the completed sum, for it will give some of the friends who have not been able to contribute to the fund time to do so during June, while those who have signified their intention of aiding in their work, as soon as their spring debts were paid, will now have an opportunity to do so.

If during the month, we should happen to raise a little more than the required sum the contributors will be listed in the special fund, and printed in the spiritual papers. All will be welcome, for we must not forget that the mediums beneficiaries must be regularly paid, and that a constant expense for their care is going on. But a few days ago, the sum of twenty-four dollars was sent to aid a veteran medium in San Jose, Cal., who is quite disabled, and about eighty-five years of age. All the time we are learning of cases that need temporary aid as well as those of regular pensioners. Please Friends; those who have not already contributed to this fund, send what you can, and the angels with mortals will sing your praises. The entire list—not before published, will be printed in the papers early in July.

SUMMER MEETINGS IN ST. LOUIS.

It gives me pleasure to announce that spiritual meetings will be held in St. Louis, during the summer, by the N.S.A. and its auxiliary, the First Spiritual Society of St. Louis, in the Temple of the said First Spiritual Society in St. Louis. Sunday meetings will be held morning and evening which will be free to the public. Week evening meetings will be held two or three times a week. The Temple will be open daily for the reception and registering of visitors with a free reading room, where the spiritual papers and other literature will be found, and also a list of desirable rooming houses. The best of talent among the platform speakers and mediums of our cause will present Spiritualism at these summer meetings. Full particulars can be learned from Rev. Thomas Grimshaw, 5835 Theodosia Ave., St. Louis, Mo.

#### ATTENTION.

Anyone not able to show a plain and unequivocal indorsement from the N.S.A., has no right to claim to represent this Association. All who truly represent the National Association have their certificates of indorsement signed by the president and secretary of the N.S.A., and bearing date of the present year—fiscal year, to Oct., 1904-only. Some years ago, the N.S.A., issued certificates for contributing membership. They did not indorse any one, but were merely receipts for money contributed—these certificates were abolished years ago, as we found they might be mistaken for credentials from a superficial examination. The public is warned against anyone who may present such a paper as an indorsement from this office.

MARY T. LONGLEY, Secretary N. S. A., 600 Penna., Ave. S.E., Wash. D. C.

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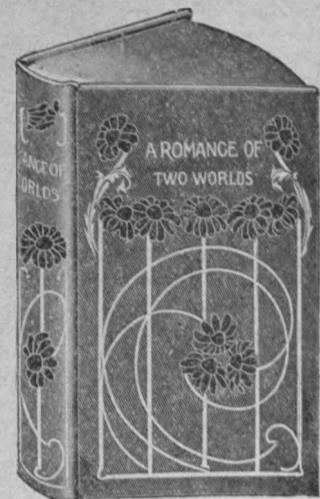
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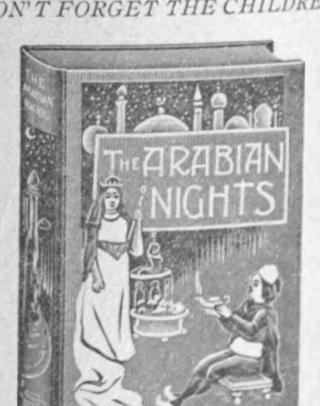
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## LILY DALE NOTES.

The City of Light Assembly opens Friday, July 15th and closes Sunday, September 4, 1904.

We have had a rainy week, but the grass and foliage and flowers have grown to be very beautiful. The weather is warming up and all we are in quest of now is sunshine.

The Auditorium is undergoing a general overhauling. New sills are being put under the entire building and ventilating spaces left so as to prevent decay in the future; the floor is repaired and many other little repairs made. The material for a new roof has arrived and will be put on immediately.

A new 60 horse power locomotive boiler has arrived for the electric light plant and will be placed very soon. This is something that has been very badly needed for several years. It doubles the capacity of the plant so that new lights may be added wherever needed.

The Fredonia High School visited Lily Dale Saturday for their annual picnic. They are a merry crowd of young people and we always welcome them at the Assembly grounds.

W. H. Bach and F. Corden White attended the New York State Convention of Spiritualists at Syracuse. Mrs. White accompanied Mr. White as far as Buffalo, returning the following day. Mr. Bach will visit Rome and Buffalo on business before returning.

Mrs. P. A. Foote spent a few days with her son in Jamestown last week.

Mrs. Dederick and Miss Edith Green have been away a few days to Fredonia and Jamestown.

Mrs. H. Smith entertained a few friends last Tuesday, the occasion being Mr. Smith's birthday. Mrs. Ada Davis, who has been ill all winter was to have been one of the guests, her birthday being the same day, but owing to the severe rain she was not able to attend.

There have been quite a few arrivals for the season the past week.

D. B. Merritt of Linden, N. Y., has arrived and is occupying his cottage on Second street.

Mr. and Mrs. Steele of Allegheny, Pa., are here for the season, and have rented the Green cottage on Cleveland avenue.

Mrs. C. N. Parks of East Randolph, has rented the Mahan cottage on Third street for the season.

Mrs. Covell has arrived and is occupying her cottage on First street. She has Mrs. Best's two children with her for the season.

Mrs. H. H. Hunt and daughter of Conneaut, O., are here looking after their cottage. They have added a great many improvements to it.

Mrs. Emma Huff and Mrs. S. M. Kingsley have arrived from California and are occupying the Huff cottage on Melrose Park.

Frank Melchers, son of A. F. Melchers, spent a day here en route to Washington, D. C., from Chicago, to visit his father in his new field of labor. Mr. Melchers accompanied his son to Buffalo and Niagara Falls, returning Friday.

Mrs. C. Snakard of Titusville, Pa., spent a couple of weeks here cleaning, papering and painting their cottage on Melrose Park. The cottage is also to be painted on the outside. Mrs. Snakard will return accompanied by her mother, Mrs. Barnsdell, to spend the season.

Miss Flossie Griswold has been visiting her grandparents at Warren, Pa.

The Leolyn House opened June 4th, for the season.

Mr. and Mrs. Geo. W. Burnham of Cleveland, are at The Leolyn.

Robert Greenamyer, son of Mr. and Mrs. C. D. Greenamyer, formerly of Cincinnati, arrived Sunday from Chicago. Mr. Greenamyer is accompanied by his wife and family with the exception of two daughters who will arrive later. They have purchased the Ramsdell cottage, recently owned by Mrs. Keek, and will make very decided improvements in it. The family will remain until fall then locate in Buffalo.

Mr. and Mrs. A. Clark of Fredonia, spent the day here Sunday.

Mr. Crowell of Dunkirk, visited the Dale Saturday.

Mrs. Hyde has been in Buffalo for a few days.

Miss Oliva Phillips of Fredonia, has been spending a few days on the grounds, stopping at the Allen cottage.

The first dance in the series that are to be held in the auditorium every Saturday night until the session opens occurred June 4th. In spite of the threatening weather a good crowd was in attendance. Several couples were present from Cassadaga and Stockton as well as our own dancers and those living in the vicinity. A goodly sum was realized to add to that already on hand to remodel Library Hall.

A lively ball game was played on the Lily Dale grounds near the depot Saturday afternoon between the Fredonia ball team and the Cassadaga and Lily Dale players.

### MEDIUMSHIP.

**The Value of Mental Phases in Advance of the Physical.**

BY ETTA M. HELMS.

A great deal is now being said in regard to developing mediumship. The writer has had some experience and perhaps some thoughts may be formed for good from this article. Some ignore the idea of developing by another's assistance. There seems many differences of opinions. The experience of the writer from personal knowledge and observation is as precise, yet correct as space and time permit.

Those who have a great deal of personal magnetism—vital magnetism or electro-magnetic power—are the individuals who can assist in mediumship; for to become a competent, fully developed sensitive one must first become developed in vital magnetism for different reasons, the greatest being to hold an uninviting influence at bay; secondly, not to hold or retain physical or mental defects; thirdly, to be affected by mingling with different magnetisms. Thus a medium should first become well developed in magnetism, and one who can develop personal magnetism can give advice to aid in the development of mediumship. A very strong magnetiser can assist any mediumistic person to develop whatever phase they may be adapted for.

All, however, cannot have the same phase nor can certain phases be selected. Mediumship is a natural condition, and simply needs practice for progression.

There are also many different rules in regard to the person sitting for the development of mediumship, which experience teaches. One defect which I wish to warn young undeveloped sensitives against is in regard to the personality of the magnetiser. Only people of good morals and true citizenship should be permitted to awaken the magnetism in others. Immoral persons should be prohibited from the practice; for they leave their prints of impurity in many places, and cause disunion in families, casting a pall of vulgar influences over communities, and in all are a disgrace to humanity. Furthermore every one should endeavor to develop mental mediumship first, in that it leads to better results in physical mediumship and teaches the necessity of unfolding personal magnetism.

Princeton, Ill.

Will Dictated by Testator's Spirit Legal.

Spirits were given an official standing under the law by a jury in the Circuit Court at Carbondale, Ill., on the 23d of May which decided that the will dictated by the spirit of Mrs. Martha Young's late husband, and copied by her before her death was legal.

Adolph Young, a sought to have the will set aside.

It leaves 80 acres of land and other property to his brother George, who is said to have engineered the slate writing by which the ghost of their father made known his wishes.

### Self-Culture.

Schools educate the mind; Religion the heart.

Sensualism and selfishness are the two fundamental evils that humanity has to overcome. Their entitises being intellectuality and love, the above postulation becomes self-evident—one allaying animal sensation, the other animal emotion.

Self-culture in maturity answers for both.

We gain no more by looking up than by looking down. We see but effects either way. We must look within for causes or the absolute.

## Buffalo Notes

N. H. EDDY, Correspondent.

Dr. Austin's subject, Sunday morning, May 29th, was "The Relation of Spiritualism and the Poets," saying that every part of the truth is a part of the spiritual philosophy. But of what use is any truth unless you make use of it? He spoke of the application of truth to the light, let it shine everywhere. The soul has power to effect others in the body at a distance. True Spiritualism spiritualizes a man. Dr. Austin said there were many who were sensitives who knew scarcely anything of Spiritualism, yet were thru the law of psychic force, inspired by the unseen intelligences, often unconscious to themselves. The lecture was full of interesting points, and very instructive.

Sunday evening Dr. Austin made a few preliminary remarks, concerning points that helped to make a meeting a success. The subject of his discourse was, "Where are the dead and what are they doing?" Various questions were announced and talked upon: "In what conditions do they exist?—Do they have memory of the past?—Are our spirit friends near to us, and can they guide or aid us?—Do they rejoice with us, and sorrow with us as the case demands?" Dr. Austin expressed his views very clearly regarding these questions. He said they were still human beings; that their love and friendship was stronger. He said that spirits in the body and out of the body acted upon us, and mingled with us, and of their interchange of thought with us, even tho at a distance. Dr. Austin spoke of the educational work that was carried on in the spirit world, and of the different grades of life in spirit world, and affirmed that the future world was a world of natural law.

The lecture was deeply interesting and listened to with much attention. President Manger made some very kind and appropriate remarks to Dr. Austin in behalf of services rendered the society during the month of May. Prof. Lockwood was called to the front and spoke in a very able and enthusiastic manner relative to Spiritualism; also, because of remarks and teachings he had lately heard delivered by some orthodox preacher, he spoke somewhat forceful and critical, for the reason that the same were misleading and detrimental to the welfare of humanity.

Swami Rama, A. M., gave a lecture in the Temple, Thursday evening to a fair-sized audience. The subject and trend of thought expressed was on "Love and Concentration," or God and the Soul of Tninga—the oneness with the universal whole. The Swami has a way of interesting his audience, and on this evening gave some very good illustrative points relative to the subject matter of his lecture which was listened to with much attention.

Last week Mr. A. F. Melchers, associate editor of THE SUNFLOWER, spent a day in Buffalo with his son Frank who recently was connected with the Light of Truth. Mr. Melchers' son was en route to Washington, D. C., stopping off at Lily Dale and Buffalo, to visit Niagara Falls. Your correspondent received a very pleasant call from both. Always glad to see you.

Tuesday, June 2d, your correspondent received a very pleasant call from Oscar W. Edgerly, the speaker and medium. Mr. Edgerly was enroute to Conneaut, O., to serve the society there during June. He is an earnest advocate of Spiritualism. Press on, Bro. Edgerly, let the light and truth shine and make glad the hearts of those whom you are called to minister unto. Blessed are they who sow the seeds of love and kindness, in the welfare of humanity.

Mrs. M. E. Lane, Addie Reynolds, Messrs. Leo Manger and Chas. Hulbert, attended the State Convention at Syracuse, N. Y.

Reports state that good audiences are in attendance at the Allen-street Church, F. O. Matthews, speaker and medium.

The Wednesday evening service at the Spiritual Temple, was conducted by Mrs. W. Ripley of Toronto, Canada. She is the speaker and medium for the First Society during June. The Wednesday evening meetings are devoted to descriptive readings and spirit messages. Last Wednesday the messages were mostly recognized. Mrs. Ripley and her guides are earnest advocates of the Spiritual phi-

losophy and truths of spirit return, and are ever ready to do what they can to interest and instruct those who are searching for an understanding and knowledge of Spiritualism. We are glad to welcome her and her guides back to the work in Buffalo.

The seance Tuesday evening, May 31st, held at 364 West avenue, Mrs. L. E. Barr and Mrs. M. J. Klipfel, the mediums for independent spirit manifestations and materialization, was not only very harmonious but excellent in results. Those present expressed themselves highly pleased with the service.

D. B. Jimmerson, who of late has been in Buffalo holding seances, has now gone to Lancaster, Pa., to hold seances there.

### Inspiration.

The philosophy of inspiration may be gathered from dreams. During sleep the body is sensually passive, and the mind is comparatively active. During waking hours, when the body is sensually active, the mind is comparatively dull.

Now reverse the latter by abstinence, and the same dreams will take place in the waking hours which constitutes inspiration.

A face-mapped character, even if a bad one, is not as dangerous as one veiled to shield the heart's consciousness. Where there's nothing to conceal the hearts on the map.

## Lily Dale Advertisements

### ROOMS FOR RENT

In the SUNFLOWER Cottage, Melrose Park, second door from the Auditorium. Three up stairs, large veranda, double parlors and bedroom on ground floor, with two large verandas. Nicely furnished, entered from hall without going thru any other room. Will be rented singly or ensuite. Address, W. H. Bach, Lily Dale, N. Y.

### Seven Room Cottage For Sale.

At No. 10 Third street, Lily Dale. For particulars address 935 Islington street, Toledo, O. 163-31

### A FULL LINE OF Ladies and Gents Furnishings.

Toilet Articles, Cosmetics, Slippers, Shoes, Hair Goods, Cottage Furnishings, and Campers Necessities. Can be found at

**Miss E. Keenan's**

10 Fourth Street, Lily Dale, N. Y.

Ladies Hairdressing, Shampooing, Manicuring and Face Massage a Specialty.

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BUY, SELL OR RENT PROPERTY

On the Camp Grounds?

I have some of the best property on the

Grounds Centrally Located.

Call or address, J. H. CHAMPLIN,

161-S1, Lily Dale, N. Y.

### The South

### Park House

J. H. CHAMPLIN, Prop.

### NEAR THE AUDITORIUM.

Large Veranda, Cool Dining Room, Bath Free to Guests

RATES—\$1.00 to \$1.50; 21 Meal tickets \$5.00; 7 Dinner tickets \$2.00 Single Meals, 25 to 40 Cents.

## JACKSON : COTTAGE

11 Third Ave.,

Lily Dale, N. Y.

Having enlarged the Dining Room, made other improvements and secured competent help, we are better prepared than ever before to cater to the comfort of our Patrons.

Good Meals, Good Beds, Large Veranda, Reasonable Rates.

For particulars and program, address with stamp.

A. H. Jackson, Proprietor,



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DO THEY EVER STICK TOGETHER, GET DIRTY, DESTROYED OR LOST?  
IF SO, INVEST 25 CENTS IN AN UNCLE SAM STAMP BOX

The Stamps are carried in a neat, nickelized box, in which twenty are wound on a cylinder, between two belts, which are prepared so that the stamps can not stick to the belts or to each other, and a single movement of the thumb on the milled wheels, as indicated by the arrows, feeds a stamp in or out, without handling or in any way disturbing the rest.

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City of Light Assembly opens July 15; closes September 4.

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A lady occupying her cottage alone would like to rent rooms to six ladies who would live on the cooperative plan. Cottage furnished complete for house-keeping. Address MRS. NELLIE WARREN, Lily Dale, N. Y.

### FOR RENT!

Front Room on Ground Floor, Suitable for Seance Room, with a Bed Room;

Also two Sleeping Rooms on Second Floor. Near Auditorium. Address

**LIZZIE TURNER,**

Box 53, Lily Dale, N. Y.

If so, do not forget that I do first-class work at reasonable prices, and have a full line of wall paper samples at prices to suit any demand. Write or call for estimates.

**C. V. WILDRICK,**

Lily Dale, N. Y.

### COTTAGES FOR RENT.

If you want to rent, buy or sell a cottage on the Assembly Grounds, address with stamp.

**MRS. NELLIE WARREN,**

Lily Dale, N. Y.

# METAPHYSICAL.

Conducted by EVIE P. BACH.

## IF I CAN LIVE.

If I can live  
To make some pale face brighter and  
to give  
A second lustre to some tear-dimmed  
eye,  
Or e'en impart  
One throb of comfort to an aching heart.  
Or cheer some way-worn soul in pas-  
sing by;  
  
If I can lend  
A strong hand to the fallen, or defend  
The right against a single envious  
strain,  
My life, the bare  
Perhaps of much that seemeth dear and  
fair,  
To us on earth, will not have been in  
vain.

The purest joy,  
Most near to heaven, far from earth's  
alloy  
Is bidding clouds give way to sun  
and shine,  
And 'twill be well  
If on that day of days the angels tell  
Of me, "She did her best for one of  
thine."

—Helen Hunt Jackson.

## THE SOURCE OF POWER.

BY WILLIAM E. TOWNE.

There is one Source of Power in the universe and only one. It is that Divine Principle of being which is in and thru all things.

All the troubles and difficulties which man encounters are due to his getting out of harmony with the source of his being.

Worry, anxiety, greed, anger or any intense emotion will serve to destroy the harmony which naturally exists between man and the Divine Principle in nature.

When a little child is growing into manhood or woman it is naturally responsive to all the vibrations of the Infinite Principle. But as life becomes more complex the average individual, unless naturally blessed with a very harmonious organization, begins to resist, oppose, grow strenuous, and thus the delicate poise of the child life is overcome. He then takes on the strained, hurrying, worrying vibrations which are usually manifested in latter life. He grows farther and farther away from the Divine Source. He wanders in the mire and jungles of doubt and despair, which he has created by holding on mentally. He is hypnotized by the senses until he loses sight of principle. He can then only retrace his steps by turning back to the Source—by literally becoming as a little child. Thru faith and love the vibrations with the Source may once more be established. By letting go the hurry, worry and strain the healing, soothing, restoring vibrations of the spirit will come in and do their perfect work.

To live a normal life we must be in harmony with the source at all times and under all circumstances. We must cultivate self control and quietude amid all difficulties. We must practice non-resistance. We must ever keep in sight the fact that all power comes from the Spirit and not from the physical body. "He who ruleth his own spirit is greater than he who taketh a city." In calmness of spirit and peace of body and mind great power is born.

It is self control in the little things of life that will give you poise and calmness under great difficulties. It is the daily, hourly, habit of peace and mental poise which gives man the power to meet all things with a brave and unmoved front. If you allow yourself to lose your self-control over little things, if you are fault-finding, impatient, envious, easily disturbed, then you are weakening your mental and spiritual powers so that in time of need they will not successfully meet the strain. You will "go to pieces" when you should be calm and unmoved. Your mind and body will not respond to your demands if they have been accustomed to "jump the track" upon slight provocation.

Sound, steady nerves and a "heart for any fate" are the product of unselfishness and self control. It you are continually thinking about yourself and studying your own sensations you exhaust your power and become unpoised. You shut off your connection with the Source of Being because you become blinded to it by studying your own sensations. To be self-controlled you must forget yourself largely, i.e., your physical self.

By this I do not mean that you are to deny or crush out your physical self, as is taught by the Hindu philosophers, but that you should always be responsive to the impulses of the spirit and not spend time in watching and worrying over the condition of the physical.

The physical should always be in harmony with the spirit. Your will should be in perfect harmony with the Divine Will of the universe. Then you will not need to worry about the body. You will not need to deny the physical, or seek to crush it, because it will have become a useful and perfect instrument of the spirit.

There is a middle ground of solid truth between the Hindu religions and the doctrines of Western materialists. The Hindu acquires great repose and self-control, thru the practice of meditation and concentration as taught in his religion. He denies the physical self until he reaches the limit of negation. But while he acquires great power in certain directions by these practices, there is nothing in his religion that teaches the positive use of this power for the higher development of the race. The final goal of the Hindu is Nirvana, a state of complete rest and entire cessation from all activity.

Now, if we add to the Eastern habits of repose, meditation and self-control the idea of positive and eternal activity and growth along lines of harmony and happiness, and hold before us the ideal of ultimately becoming so responsive to the laws of the universe that we shall instinctively and naturally vibrate in harmony with the Great Whole, with every manifestation of Nature, then we shall, it seems to me, have arrived at the golden mean between the two extremes of the Hindu philosophy and Western materialism.

Desire is not to be extinguished, but brought into harmony with Divine Law. It then becomes a mighty power for the accomplishment of all good purposes. We should seek, not for entire separation from the material body, but to so refine and harmonize this body that it will become a perfect instrument for the use of the soul.

The soul is the builder and harmonizer. If you let the soul rule the body and give up your personal, mortal will, you will constantly grow in harmony and power. "The soul itself is its own witness, the soul itself is its own refuge; offend not thy conscious soul, the supreme internal witness of man." Thus saith the brahmanical law.

But, having harmonized body and mind, use them for all good purposes. Do not continue to rest in negation. Negation, non-resistance and passivity are only for the purpose of coming into harmony with the Divine Will and Spirit. When this is accomplished act as your purified impulses direct.

There is a time for rest and there is a time for activity. The time to be passive is when your mortal mind and will would usurp the power of the soul. Then is the time to listen for the voice of the Spirit. Then, when you are filled with the real power of the spirit, act in accordance with the impulse of the soul. Be not misled by the intellect. Keep the intellect as a servant, but do not let it become master.

Faith and love beget power. They bring you into connection with the Source. They teach you the wonderful truth of the unity of all things. A little child is full of faith, hence he naturally renders obedience to the Law. It is not until doubt is born in the mind that we cut ourselves off from connection with the Source.

Do not allow the black night of doubt to inclose you. Cultivate optimism. It is a positive power for good. Cultivate your own faith and you will find that it will be a source of power amid all difficulties. Cultivate love, universal love, and it will prove the greatest power of all.

The false prophets and pharisees of the age are the would-be reformers, who are blind to, or ignore a truth when presented.

## PROGRAM

Of the City of Light Assembly Campmeeting at  
Lily Dale, N. Y., July 15 to Sept. 4, 1904.

### JULY.

- 15—Carrie E. S. Twing.
- 16—J. Clegg Wright.
- 17—Carrie E. S. Twing; J. Clegg Wright.
- 18—Conference.
- 19—Carrie E. S. Twing.
- 20—Charles Jacques,
- 21—J. Clegg Wright.
- 22—Charles Jacques.
- 23—Miss Elizabeth Harlow.
- 24—Miss Elizabeth Harlow; Charles Jacques.
- 25—Conference.
- 26—Prof. W. M. Lockwood,
- 27—Miss Elizabeth Harlow.
- 28—Prof. Lockwood.
- 29—
- 30—Prof. Lockwood.
- 31—Mrs. R. S. Lillie; F. A. Wiggan.

### AUGUST.

- 1—
- 2—F. A. Wiggan.
- 3—W. J. Colville.
- 4—F. A. Wiggan.
- 5—W. J. Colville.
- 6—Miss Susie C. Clark.
- 7—PEACE DAY — Miss Susie C. Clark; W. J. Colville.
- 8—Conference.
- 9—Miss Susie C. Clark.
- 10—Mrs. R. S. Lillie.
- 11—Charles Brodie Patterson.
- 12—Mrs. Helen Campbell.
- 13—Charles Brodie Patterson.
- 14—Mrs. Helen Campbell; Charles Brodie Patterson.
- 15—Conference.
- 16—Mrs. Charlotte Perkins Gilman.
- 17—WOMAN'S DAY — Mrs. Lillie; Mrs. Gilman; Mrs. Campbell.
- 18—Willard J. Hull.
- 19—Mrs. Charlotte Perkins Gilman.
- 20—Willard J. Hull.
- 21—Paul Tyner; Willard J. Hull.
- 22—Conference.
- 23—Paul Tyner.
- 24—
- 25—Henry Frank.
- 27—
- 28—Henry Frank.
- 29—Conference.
- 30—
- 31—Tillie U. Reynolds.

### SEPTEMBER.

- 1—
- 2—Tillie U. Reynolds.
- 3—
- 4—Rev. J. Stitt Wilson.

### CLASS LECTURES

Will be given by J. Clegg Wright, Prof. W. M. Lockwood, W. J. Colville, Chas. Jacques and Rev. J. Stitt Wilson. Chas. Jaques will consider Mental Science and J. Stitt Wilson "The Inspired Life."

### DR. E. D. BABBITT

Of the College of Fine Forces, Geneva, N. Y., informs us that if a class can be secured he will give a course of instruction during the Assembly. Those who wish to attend such a class can address the doctor at Geneva, N. Y.

### MUSIC.

Northwestern band and orchestra. DANCES.

Monday, Wednesday and Saturday evenings.

Love, like law, must be sensed to be understood. It is the sunshine of existence to those who realize it; the vision thru which all error is forgiven—all human deeds exalted. It is music to those who sense its sweet vibrations.

### MEDIUMS' AND SPEAKERS' DIRECTORY.

Mediums and speakers frequently lose engagements because people do not know where to find them. To avoid this have your name and address listed in this directory, under the proper heading. Price, \$1.00 per year—payable strictly in advance. Those marked with a star will attend funerals.

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C. Walter Lynn, 734 st. street, Oakland, Cal.  
Miss Ella C. Preston, 3205 Morgan St., St. Louis, Mo.

### HEALERS.

Mrs. Dr. Dobson-Barker, 230 N. 6th, San Jose, Cal.  
Mr. J. S. Loucks, Stoneham, Mass.  
Mrs. A. A. Cawcroft, 333 E. 2nd, Jamestown, N. Y.  
Dr. Jacob Swanson, 1725 Clinton, Minneapolis, Minn.

### LECTURERS.

Moses Hull, Whitewater, Wis.\*  
Mattice E. Hull, Whitewater, Wis.\*

### SPIRIT PHOTOGRAPHERS.

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A. Normann, 2721 Elliott Ave., Minneapolis, Minn.

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Life Readings by mail, \$1.00 and upwards. Trial readings, 25 cents and two cent stamps. Send sex, time, place, and if possible hour of birth. These readings are of great benefit to business men, and to parents in dealing with their children. Many mistakes are avoided by having a horoscope of a child, showing its natural tendencies.

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**Astrology in a Nut Shell.** A book of 150 pages, filled to overflowing with plain, logical, instructive facts of Astrology. Tells how to read your own horoscope, and how to tell the favorable times in each year. 27 pages questions and answers. Price, postpaid, \$1.50

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### Approaching Crisis; or, Truth vs. Theology.

This is a close and searching criticism of Dr. Bushnell's Sermons on the Bible, Nature, Religion, Skepticism, and the like. The author's views and sound teachings of Orthodox clergymen are overthrown by arguments that are pronounced perfectly unanswerable. The "Origin of Evil" is to be found in the Review. Reduced from \$1.00 to 75c. Postage 10c.

### Arabula; or, The Divine Guest.

Pre-eminently a religious and spiritual volume. To some it is a record of the education of the author's auto-biography, but chiefly a record of deeply interesting experiences, involving alternations of faith and skepticism, lights and shades, heaven and hades, joys and sorrows. Also containing a new collection of Living Gospels from Ancient and Modern Saints. Reduced from \$1.50 to \$1.00. Postage, 10c.

### Beyond the Valley;

A Sequel to the "Magic Staff," an Auto-biography of Andrew Jackson Davis. Six beautiful illustrations picturing what the Seer has seen. "Beyond the Valley" is a companion volume to the "Magic Staff," and resembles it in style of workmanship—in paper and press-work, binding, etc. 408 pages, containing illustrations and original illustrations. Reduced from \$1.50 to \$1.00. Full gilt, reduced from \$2.50 to \$1.50.

### Children's Progressive Lyceum.

A Manual, with Illustrations for the Organization and Management of Sunday Schools, adapted to the Bodies and Minds of the Young, and containing Rules and Exercises, Addresses, Lessons, Questions and Answers, Invitations, Sing, Chant, Read, Pray, Sing and Songs. Every Lyceum should be well supplied with these little books, so that all can unite in singing the songs and join as one family in the Silver-Chain Recitations. The abridged edition is no longer in print, experience having proved the far greater value of the original complete Manual. We offer the latest edition at the following reduced prices: New Standard edition, single copy, reduced from 50 cents to 25c. Postage 5c. Twelve copies, reduced from \$5.50 to \$2.50. Fifty copies, reduced from \$20.00 to \$10. One hundred copies, reduced from \$38.00 to \$18.00. Postage 10c.

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Illustrated with 142 Engravings. The contents of this chapter (Vols. XII and XIV) in this book brought down April 1, 1904. During the month of April, the author has added a new chapter, "Reconstruction." But while the criticism on the subject of extremes of many in the ranks of Spiritualism are considered to be just and timely, the charge that the author had "gone back" on the spiritual facts and principles is seen to be without foundation. It covers a wide range of topics, including much-needed lessons. The abridged edition is no longer in print.

Great Harmonia; or, The Key to the Summer-Land. A history of the Summer Land, but it is illustrated with diagrams of celestial objects, and views of different portions of the Summer Land, and the various scenes and places of interest. The description of physical scenery and the constitution of the Summer Land, its location, and domestic life in the spheres, are wonderfully interesting. Revised edition, cloth binding, reduced from 75c. to 50c. Postage 10c.

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Vol. II. THE TEACHER. In this volume is presented

## MORRIS PRATT INSTITUTE.

(Continued from Page 1.)

I shall perhaps find no better place than the present to say, what is well known to the Association, that Morris Pratt was so suddenly taken off that he left many things unsettled which it is well known that he intended to settle. Among other things was a mortgage of twenty-two hundred dollars on the Institute buildings. This, of course, was secured to us by another mortgage. The first we realized that we were held for the matter was when we were sued for the yearly interest on that money. We arranged to pay it, and also paid the interest last year. Both principal and interest comes due next September. It is evident that we will have to pay the interest and to stand good for the principal. Of course it will in the course of events come back to us, but the wheels of litigation, especially in settling up estates, move slowly. Something should be done either towards paying the principal and interest, or towards paying the interest and renewing the principal.

I am informed that the holder of that note does not want his money if only he can get his yearly interest on it. It is hoped that the Association will look after this matter. It might be here said that another party holds the joint note of your president and secretary for two hundred and fifty dollars, the interest of which must be paid in July. I think the holder of the note is in no hurry for the principal.

The terrible and nearly fatal illness which attacked me last autumn as the result of overwork, effectually spoiled the work I had laid out for the winter, both at home and abroad. I cannot feel willing to refrain from here expressing my thanks to the many friends who rallied so nobly, financially and otherwise to my rescue during that sickness. I take it as evidence on the part of the friends, of a great and abiding love for the cause which I try to represent; also of a personal respect of which I hope to ever prove worthy. Had it not been for the sustaining power received from both earth and spirit friends, I should have had no desire to have remained on earth. Every time I thought of recovery the road to health here seemed so long and thru so much more suffering than the road to usefulness on the other side, that were I to have consulted only my personal feelings I should have preferred to have crossed "death's shining river."

I hope that no one will obtain the impression from what has been here said that I did nothing during the winter. On the first day of January, tho not really able to travel, I went down into Iowa, and did what I could. Not being able to "rough it," as formerly, I worked carefully and for a small salary, and tho I have no bill against the Institute, only for some of the cash actually expended for it, I did what I could at home and abroad for the school. At Clear Lake, Marshalltown and Oskaloosa, Iowa, I succeeded in getting a little money.

At a meeting of the Board of Directors one year since, Prof. Weaver and myself were empowered to employ Miss Agnes Chaffee as a general assistant teacher, at such wages as could be agreed upon. Miss Chaffee has proved to be a valuable assistant. Besides teaching orthography, grammar and rhetoric, she has in my absence taken the entire charge of the Bible class, using such lessons as I have been able to furnish either by lessons directly prepared for the class or thru my books.

Besides the very few dollars I have been able to hand Miss Chaffee and the benefit she has been able to receive from being in a few classes, and her room and board, her wages will cost the school only the insignificant sum of fifty dollars. I most heartily recommend that her services be retained thru the coming year.

Miss Chaffee has now graduated and is regarded as well qualified to go out in the world and begin her work as a preacher of Spiritualism and its cognate truths; also to teach many things in the curriculum of our school. I believe that she is willing to remain as an assistant and pupil of the school.

Permit me to here say that when the subject of licensing and ordaining our workers was up before the

N. S. A. convention last fall, it was decided that candidates should work two years before they should be ordained as workers, but the consensus of opinion in the convention was that two years spent in the Morris Pratt School, with a diploma, and a recommendation from its faculty as to the worthiness of the candidate, should be the equivalent of two years work as a speaker or medium. Also the Iowa State Spiritualist Association voted to ordain no one who could not stand such examination as the faculty of the Morris Pratt School might see fit to give. While we are grateful for these expressions of confidence, we feel that they, in a certain sense put an onus into our hands which should make us careful as to whom we recommend as fitted to take this work upon themselves. Especially should we remember the spirit of the text which says, "Be ye clean that bear the vessels of the Lord." It is hoped that documents in the hands of either our graduates or our students will always signify intellectual ability and a moral standing which will everywhere be recognized.

I have said that a committee was selected by the N. S. A. Convention to visit our school and investigate everything possible pertaining to it. President Harrison D. Barrett was a member of that committee, but could not come with it to assist in that work. He however substituted Vice-President George B. Warne of Chicago, in his place, who came and fully did his duty. Every other member of the committee was here and on duty. The committee came on the 19th day of April, and went home on the 22d. It is honestly doubted whether any committee ever did more conscientious, honest or intelligent work. It not only examined the papers by which this property belongs to the Morris Pratt Institute Association, but it thoroughly examined the teachers and students as well, taking them one at a time. It also witnessed some of the public work of the students. It went so far as to talk with the attorneys on both sides, of the matters in litigation. Of course if I as president of the Association knew the exact report that the committee is to make it would not be within my province to anticipate anything it may do. It is safe to say, however, that every member of that committee is now a friend of the school. It is believed that the members of the committee after the most thorough investigation of all matters connected with the school can be depended upon to defend it against all attacks.

Besides this many others, prominent in Spiritualism, have during the year past visited and taken pains to acquaint themselves with the workings of the school. Among them are Dr. J. H. Randall and Mrs. Cora L. V. Richmond of Chicago, both of whom have reported thru the Progressive Thinker. Prof. W. F. Peck of St. Louis, has also visited us and has none but good words for our work. All these people, without exception, went away astonished at the great work that is here being done. Their trumpets will hereafter give no uncertain sound. The opposition to our work will in the future, as in the past, all come from those who are ignorant of the school and its work.

### OUR PROSPECTS.

The few, if any schools have ever paid their expenses during the first few years of their existence—the all have had struggles, yet very few have met with the opposition we have thus far encountered. If this opposition shall have effect on us analogous to what severe storms and hard winters do on the oaks, that is, cause them to put their roots deeper into the ground, we shall look back upon our troubles as blessings in disguise.

Our teachers and workers have, for the most part, given their time and services to the school, one or two of them even boarding themselves. There is now a deficit to be met, the amount of which will perhaps be stated in the secretary's report. Besides this we are in litigation, which has already cost us many dollars, and which must cost many more before it closes. This, to a certain extent hinders the work of the school and causes a continual drain on our treasury. But our school is a worthy one; our fight is for justice and right; it has been forced upon us, and Spiritualists who do not assist us in fighting this legal battle and saving this magnificent benefaction of good old father Pratt are derelict in their duty. This battle, instead of tightening purse strings

should loosen them. The time to help is when help is needed. We have both law and justice on our side, and, if we, as Spiritualists do not rally to the rescue we are unworthy of our cause. It is hoped that plans will be set on foot by this convention which will give us the moral and the financial help we need.

If one-half the students attend the school next year who have already promised, the school will more than pay its expenses.

The best schools so far as I know all have financial agents. Mrs. Stewart has thus far been commissioned to act in that capacity, and has done well. We have always, when we have got into a tight place depended upon her to help us out; somehow she has succeeded where others would have failed. It seems to your president that she should be reappointed to that work, and urged to lay her own plans, and asked to immediately go to work for scholarships, for both yearly and life memberships, and also to work especially for the ten thousand dollar endowment fund which some of us feel that we are in honor bound to raise. Mr. Pratt signed a paper releasing us from the obligation to raise that ten thousand dollars within the two years, first extending the time to ten years, and then giving us a quit-claim deed and leaving out the obligation to raise the ten thousand dollars. Notwithstanding this, I feel that we are morally bound to raise the ten thousand dollars as soon as we can do it without sacrificing other interests.

If that work among other duties could be placed in Mrs. Stewart's hands I feel that a start could at least be made, perhaps at this convention. It seems to me that a kind of carte blanche from this convention for her to pay particular attention to raising funds, and to adopt any plan of work that may seem to her best would be good. As for her wages I would suggest that it be fifty dollars a month and her expenses and the rooms she now occupies, or forty dollars per month, and her expenses and rooms and board for her daughters.

I would be glad also to see each member of this Association become a committee of one to obtain financial assistance. Our cause is eminently worthy; let us not be afraid nor ashamed to work in its interest.

### FURTHER PROPOSITIONS.

We have learned by sad experience that with increasing prices for provisions, help and fuel we cannot board students, setting a good table and furnishing them comfortable rooms at the low price of three dollars per week. I recommend that where a student occupies a room alone the price for room and board be raised to \$3.50 per week. Where two students occupy the same room the price be \$3.00 each per week.

### THE LENGTH OF THE SCHOOL YEAR.

Two years experience has taught us that thirty-six weeks is too long a term for our school. Toward the middle of May the students begin to get restless, many of them go home and others wish they could go. They are tired of study, and cannot get their lessons as they do in the earlier parts of the school. Many who would not stay for the regular closing exercises in June. I therefore recommend that our school, including the regular vacations, be thirty-four weeks instead of thirty-six weeks as heretofore, and the price for tuition continue the same.

### OUR LIBRARY.

As will be seen we have fitted up lower hall as a room for some of our classes, a general lecture room and a library hall. Thru the generosity and skill of a gentleman from the east who spent the winter with us, attending some of the classes, we have a fine large bookcase in the south end of the hall—one, the work on which would have cost us considerably over one hundred dollars. Father Pratt in building a very nice cabinet furnished the most of the material for the bookcase. Other lumber together with hinges, locks, screws, nails, paints and varnishes cost something near fifty dollars, as I happen to know. If this gentleman is willing that it should be known that he did the work, I certainly would suggest that a vote of thanks be spread on the minutes of this meeting for him. This man did many other favors, such as building tables, repairing furniture, making repairs on the buildings, all of which will cause me to hold him in most grateful remembrance. As he is a church member, I understand in

good standing and only an investigator of Spiritualism I do not here give his name.

### DELEGATES.

It is all important that this association select and send one or two delegates to the annual meeting of the N. S. A., which is to be held in St. Louis, Oct. 18, 19, 20, and 21. As we have a charter with the N. S. A. we want especially to keep in touch with that body. In fact we should come in close communion with everything which is calculated to elevate Spiritualism and bring it properly before the world. Also it cannot be otherwise than that a proper representative or two can in some measure bring the cause of education before that great body of people. Your president, and Mrs. Hull both go to St. Louis, as representatives of the Wisconsin State Association of Spiritualists, and of course will assist your representatives in every legitimate move made to advance the cause of education.

### GRATITUDE.

We as an Association are deeply indebted to all our teachers for their untiring work for the school. When it is known that nearly all this work has been done gratuitously, and that all worked as industriously as they were serving for large salaries, it is thought that all will feel a wave of gratitude which is hard to put into words.

Mrs. L. S. Weaver, the noble wife of our superintendent, has manifested as much interest in the school as the it had belonged wholly to her. She superintended the buying of provisions, also assisted in looking after the work in the kitchen and dining room, always assisting in the labor of preparing the meals, with her own hands as far as her strength would permit.

Among the students, Mrs. Christine Cooper and her son Eugene, and Mr. B. K. Bowen have always stood ready to take hold of whatever needed to be done. Also, Mr. Woodberry, tho, circumstances prevented his staying more than half the term, made himself particularly useful in any place where work was needed.

Several weeks before the close of the school our cook was compelled to leave us, only giving us a day or two's notice. In this case, our Secretary Mrs. Clara L. Stewart, as usual, was found equal to the occasion; she gave up her appointments in Marshalltown and Waterloo, Iowa, and went into the kitchen and proved herself as much of an adept in the culinary as in other departments of the work. By working

THE SPIRITUALIST PRESS.

A more noble, intelligent and unselfish press cannot be found in the world than is the Spiritualist press of America. Without exception every Spiritualist paper has printed every word your President or Secretary has sent to it concerning our school. Even matters which might properly have been called advertising matter has been published without charge.

Mr. W. H. Bach, the owner and editor of THE SUNFLOWER, at the request of Mrs. Stewart, undertook to raise money to pay off the small indebtedness of the Institute. It was not his fault that the money was not all raised. A goodly sum was raised thru his efforts, for which he has our thanks.

Fully believing in this school and its future success, and trusting in the wisdom and integrity of this Association and its Board of Directors, and pledging myself to work in the future with the same fidelity and earnestness as in the past, I shall Ever Remain In the Work.

MOSES HULL.

Poverty has almost become a

## W. H. BACH'S BOOKS.

### BIG BIBLE STORIES.

BY W. H. BACH

This is a plain, practical consideration of the "Big Stories" of the Bible, on a mathematical basis. It is not ridiculous, but is one of the most convincing arguments possible that the Bible was never intended to be taken literally but is symbolic and must be so considered.

This book tells you how many million car-loads of quails fell during the wonderful

"rain of quails;" how many hundred thousand animals Noah had with him in the Ark; how many animals Adam had to name each second, etc.

Robert G. Ingersoll, in a personal letter, which is still in the possession of the author, said, "It is the best I ever read."

Cloth, 50 cents.

### THE 10 COMMANDMENTS ANALYZED.

This is the most critical, and at the same time fairest, examination of The Ten Commandments that has ever been attempted. They have long been considered the only true moral guide, and to give the exact standing of the Bible on all moral and religious topics—but such is not the case. The Bible gives them in THREE different places, in TWO ENTIRELY DISSIMILAR FORMS, and it CONTRADICTS EVERY ONE as positively as it gives it.

This book quotes the Commandment, then the places where the same power that gave the Commandment gave others directly to the contrary; giving chapter and verse. "Thou shalt not kill." "Now therefore, put every man his sword by his side, and go up and out from gate to gate; kill every man his friend, every man his neighbor, every man his companion."

"Cursed is he that keepeth his sword from blood."

The two forms are placed side by side for easy comparison, examined, and critically analyzed. All that are good are older than the Bible; the new are worthless. Don't miss reading it.

Paper, 25 cents.

### Mediumship

And its Development; and How to Mesmerize to Assist Development.

This book is, regardless of price, the most complete work on the subject ever published. It considers the different phases and the conditions necessary for their development. Teaches how to secure the best possible development and how to avoid the errors in many fail into when they do not understand how to proceed. It contains a plain, practical chapter on obsession, and a treatise on the law of influence as demonstrated in mesmerism and hypnotism. Every question you can ask about mediumship is answered so that anyone can understand it.

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childhood. Presentation Edition, beautifully printed in Eight Colors, on Enamored Paper, with Hand-Made, Deckle-Edge Cover, Tied with Silk Cord, and illustrated. Price, 25 cents, 5 for \$1.00.

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## INTERESTING CORRESPONDENCE.

Moses and Darwin Contrasted—Evolution vs. Creation—Truth in Nature.

Dr. N. F. Ravlin pastor First Spiritual Church, lectured Sunday May 8th, 8 p.m.—taking for his theme, "Evolution the Universal Order of Nature embraced in the Spiritual Philosophy."

In part the doctor said that it used to be the old conception of Theology that everything was created by the fiat of God, out of nothing. Man has not stopped to reason the matter. From nothing nothing comes is a maxim. The idea of everything tangible created out of absolutely nothing and according to the Mosaic account in just six days. To my mind a very illogical proposition indeed. In those days the doctrine of evolution was not that of. Theology had no use for it whatever. It created opposition among theologians. When Darwin spoke of it it made a great furore—Theologians put on their war paint and began to attack the doctrine of evolution. Theologians have made a mess of the book in contradicting evolution. Moses is said to have said, "In the beginning" etc., but when beginning was, no man can say for a certainty—evidence shows that the beginning stretches far back of the Mosaic account. Theologians must have the creation and man in just 6 days. According to the record man was a clay man or better still a mud man. There has been little improvement made on some, however, according to that account, man was made full grown at once, he did not have to pass thru babyhood and young manhood. He was started as a matured man, and God breathed into his nostrils the breath of life and he was made a living soul—now the spiritual philosophy does not teach any such doctrine. We believe that everything is evolved and nothing created, common sense should teach us that. Look around at nature and you will see the laws of evolution beautifully exemplified.

Take the Redwood trees of California which have stood in all their majesty for thousands of years. Trees over 400 feet high and 32 feet in diameter, think you that they were created? No doubt they anticipate the Mosaic account of the creation. Such doctrine is unusual, and out of the order of nature. When Darwin expounded the theory of evolution his object was to trace man from the beginning, and he has successfully done it. Moses said that there was nobody but Adam and Eve. I dispute that statement. If so, where did the other races come from? Noah and his family were the only ones saved in the ark, where then did the other races come from? We must remember that there are four distinct races of man, viz; White, Black, Red, and Yellow—they have always existed. Then according to the law of sequence all came from one people. There is no logic in it. There were types of civilization back of the Mosaic account.

The account of the creation as rendered by Moses is wrong. Man was not created but evolved. Now we do not follow Mr. Darwin in all his doctrine nor do we believe that man's ancestors were monkeys and apes. We believe evolution to be the only scientific theory of man worth considering as it is in harmony with the laws of nature. The evolution of man transcends all things. Nothing is supernatural. Everything is the result of a law known or unknown. Some may say that we occasionally violate a law of nature. Now in fact we cannot violate a law of nature—if I thrust my hand in the fire a burn is the result. Why? Simply because it is a law that fire will burn—will burn anything—I have violated that law only, but not a law of nature—all law is natural, all events are evolved and man is an exception to the rule—all is the result of evolution. The spiritual philosophy is evolutionary in its nature. We teach a philosophy that is natural. In fact it is naturalism embraced in the doctrine of evolution—the world is progressing, people are beginning to read and understand what the spiritual philosophy stands for. It stands for all truth as seen in nature. It knows no supernaturalism—nothing but the laws of evolution which are just and humane, and have for its object the betterment of man, both here and hereafter.

D. FEAST.

Some people's presence is like music—unheard but sensed in their soothing influence.

Friendly Greetings From Home, Wash.

Dear Friends—I thank you most sincerely for copy of your paper, and in a very especial way for the baptism of healing that it bro't! I was slowly recovering from a fierce attack of Grippe, and found the upward pull tedious and difficult. After retiring on Monday May 23 I saw a fire of glowing coals about three feet square, and heard, "A fire is lighted on a new altar for you." With that message came what I called a "healing shower," of which I am still feeling the refreshing benefit! THE SUNFLOWER had come into the colony with that day's mail, but was not put into my hands until Tuesday afternoon; meantime I greatly wondered from what zone of earth or heaven the life-giving current had proceeded; on perusing your truly spiritual sheet I enjoyed such a sweet strange uplift into the rare ether in which you as a trinity are fashioning the shining thoughts you send us, that I did not doubt that was the fountain whence the blessing had descended! Truly it was of both earth and heaven!

How I have enjoyed it all. Your optimism is to gratefully refreshing! Pray let us as Spiritualists escape degenerating into grumblers, scolds and fault-finders, whatever others be-tide us. Thirty steam presses well manned and running all day would not be able to tell the stories of all the good and great things Spiritualism has brought us! I am so happy in seeing that your faces like your symbolic flower are turning ever toward the light, and that you are devoted to recording such of its gleams of its warmth and power as you are sure to catch!

Permit me to send especial thanks to Mr. W. H. Bach for his vigorous turning the search Light toward that scary phantom "The Blue Book." The most laughable, ridiculous and farcical scare-crow yet set up! I am rejoiced also at his trenchant summoning comparison between fake speakers and other mediums! Something that has long needed to be divine! Fool messages (as I prefer to call what are usually dubbed "tests") will forever in this world and in the spirit spheres, challenge and hold the attention of the greatest philosopher, the most grandly eloquent talker, the most brilliant, wielder of the pen, just as surely as they will those of the unlettered, but none the less love hungry crowd! Each of us will learn to select and assimilate that which seemeth good to us.

But I am making what I had intended a brief note of thanks too long.

With love and blessings for you all, and a throb of gratitude to your angel—inspirers and coworkers, I am most sincerely yours of the unafraid.

OLIVIA F. SHEPARD.

And one from Van Wert, O.

Mr. A. F. Melchers, Dear Friend and Co-worker: Your circular was duly received, also sample copy of SUNFLOWER.. Your paper is excellent in tone and is no doubt doing a good work. I wish it and its managers success. I enclose a year's subscription for paper. We are all pleased to see you in the work again. May you long be spared for it and prosper. Yours fraternally.

MRS. M. KLEIN.

How to Die Right.

To be able to estimate the phenomena of Spiritualism at its full and true value, its philosophy must be studied. The phenomena per se, is worth very little without knowing the reason of its being; for, the simple knowledge of a future life is also possessed by the Indian who will leave a seance to scalp a brother mortal, and return to the circle, rejoicing in the deed. Death to him will be no different than to an orthodox religionist, who considers faith a sufficient guarantee to be admitted heaven; that is: freed from earth-bound conditions. But neither faith nor a mere knowledge of immortality will help the spirit beyond that fact. He must know the good of this knowledge, and apply that good to himself in order to attain spiritual consciousness and locomotive power, which constitutes freedom from earthbound conditions and is the only heaven to be found. The philosophy of Spiritualism reveals the secret of attaining this state before transition of the spirit from this to the next life.

THE SUNFLOWER, \$1.00 a year.

## LITERARY WORLD

Any book noticed in this column can be had at this office.

"Plato and the Great Psychological Crime." A reflex of Theosophical Thurgia. Licentious Religions—Adepts and Pagan Fads—Reincarnation—A Trinity in Unity. By Prof. W. M. Lockwood. The author opens his little pamphlet by giving some definitions. He says, "A psychological crime is a crime against common sense. A GREAT psychological crime is that against the human intellect," etc. He then tells what he has to say about this and the rest in above subtitle in verse—very amusing and spicy.

"Part Fifth of Human Culture and Cure—The Bodily Organs, their Diseases and the Great Natural Methods for their Cure, by E. D. Babbitt, M. D., Dean of the Institute of Higher Sciences, Author of the Principles of Light and Color; Human Culture and Cure," etc. Price postpaid \$1.

Don G. Husted, D. M., B. D., Graduate of the Buffalo University, and Principal of the Husted Institute of Chromopathy, Rochester, N. Y., says

Feb. 15th, 1904:

"I have just completed the reading of Dr. Babbitt's Human Culture and Cure, Part Fifth, and most unreservedly say that it is the most wonderful book on Natural Methods of Cure that I have ever had the pleasure of reading. Aided as it seems by a divine insight, he has made simple and plain the difficult, the inexplicable and hitherto unknown uses of the organs of the human body and thrown the full

light of proven truth on many other important matters, about which our modern medical scientists are still in the darkness of doubt and despair. As a pathological work it is unequalled and yet written in the clearest language that even a child could understand, while the great methods of nature for the cure of all bodily diseases are those that have been so successfully tested as to prove that they are bound to be the methods of the future."

It is difficult to focalize an opinion nearer to the point than the above, but we may add, as one who prefers self-cure, when possible, to an M. D.'s mysterious a-hemming and pulse-feeling, or orthodox wise-looking while prescribing by way of "doing something" for his \$2, that this book is the best physician we can call up, whether sick or not, and take the chances on what it teaches—especially if not sick to study its secrets of keeping well. Its illustrations alone are object lessons in this direction, and mirrors ones organs almost to microscopic accuracy and satisfaction.

Dr. Babbitt is not an operation-fiend, never having been afflicted with the mania for seeing human blood spill. Thus he writes on the present popular doctor's idol: Appendicitis seems to be quite a boon to the surgeons who get large fees for their hara-kiri like operation as cutting into the bowels to remove seeds or particles of matter from the appendix which they claim will be almost sure death unless an operation is performed."

He then quotes Dr. H. E. Randall of Detroit, as saying: "Foreign bodies as a cause of appendicitis are practically nil. \* \* \* My observations convince me that some bowel irritation or disturbance has been present in a vast majority of cases."

For information concerning a course of instruction, orders for the book, or for circulars of both, address Dr. E. D. Babbitt, 94 Seneca street, Geneva, N. Y.

How to Name a Boy.

It seems strange that boys baptized with the names of great men seldom become great themselves. Is it because parental vanity (which is a form of shortsightedness) believes that a name is sufficient and neglects that which is really necessary to individualize a boy into manhood? Or cannot a soul incarnate individualize itself on another's name, and thus needs an original one? Parents should take heed of this, and name their children in harmony with their surroundings and conditions, and most especially in harmony with reason or common sense; and, if names then have an influence on the lives of children, there is no better inheritance or influence to beget than good every-day common sense.

Our Bible; Who Wrote it? Where—How? Is it Infallible?

A Voice from the Higher Criticism. The issue of Moses Hull's Books, with portraits, \$25 pages. This book furnishes a more definite knowledge of the Bible and its contents, how and when it was made, and how it is to be interpreted than any other book in the line of Liberal Literature, or any other brief history of the Canon, and of other Biblical and liturgical books. One needs it as a hand-book of the knowledge of Bibles—their origin and contents. Post-postpaid, \$1.00. A small edition has been printed on thinner paper, which will be sent post-paid for 75 cents.

The Christs of the Past and Present; or, A Comparison of the Christ Work or Mediocrity or Biblical Messiahs, and the Condition They Required, with Similar Manifestations in Modern Spiritualism. A revision and enlargement of "Jesus and the Mediatorship of the Bible with that of today." By Moses Hull. An irrefutable argument, proving that Jesus was only a medium, subject to all the conditions of men in mediocrity. It also proves that all the manifestations throughout the Old and New Testaments were under the same conditions that spiritualism requires today; and that the coming of Christ is the return of mediocrity to the world. Price 15 cents. A few bound in cloth, 25 cents.

Encyclopedia of Biblical Spiritualism, With Portrait of the Author.

This is one of the most entertaining books that we have ever seen. Hundred places in the Bible where Spiritualism is proved or implied, and exhibits the Bible in a new light. Besides this, it contains a brief sketch of what is known of the origin of the books of the Bible. Ministers, doctors, lawyers, judges, congressmen and senators read and grow enthusiastic over this book. This Encyclopedia will work a revolution in Bible interpretation. Price, postpaid, \$1.00.

The Spiritual Alps and How We Ascend Them;

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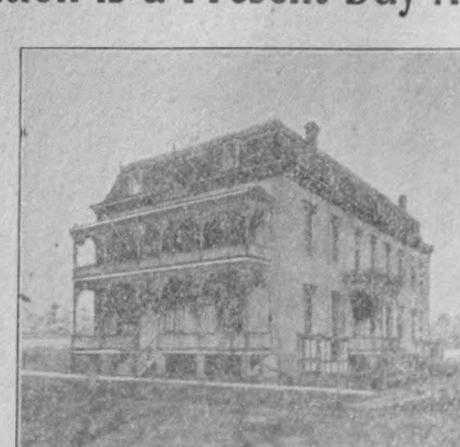
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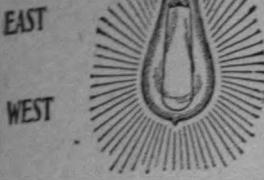
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Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith; "correspondent" or "subscriber" gives no clue to identity. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

Lida A. Rowe, Secretary First S. C. of Findlay, O., writes that Bro. Frank T. Ripley, speaker and platform test medium, has served their society for the third time this season, and has, as usual given universal satisfaction. His tests thru "Jim" were excellent, and brought comfort to hungering souls. Now, that he has gone to other fields of labor, may he be sustained in his good work, is the tribute we extend him.

H. F. Coates, president Church of the Spirit, 4308 Cottage Grove Ave. Chicago sends the following:

June 12th—the announcement that G. H. Brooks, the veteran Spiritualist and lecturer, will be with us both afternoon and evening to lecture and give messages, should induce you to be present. The subject in the afternoon will be taken from the audience. At the afternoon session Mr. Brooks will unite in marriage two of our members.

8 p. m. Subject will be, "Why is the soul immortal?" June 19, 8 p. m. H. F. Arnold will lecture. Subject, "Overtones." (Forgotten lessons in Spiritualism.) You must not miss this lecture. You need it.

June 26th—8 p. m. T. W. Sherk will lecture. Subject "The Need of Spirit Guides." Come and listen to the reasoning of Mr. Sherk on this subject.

I take great pleasure in announcing Mrs. Carrie Crawford Pierce will sing each Sunday evening.

I also wish to announce that Sunday June 12th. will be our last afternoon meeting during the summer. Evening services will be conducted as usual with the best talent possible to obtain. Our church never had a brighter outlook. Come and help us.

D. Feast of Baltimore, writes: Dr. N. F. Ravlin, pastor of First Spiritual Church, took for his Sunday evening discourse May 22d, "The Old Theology vs. The Higher Criticism." In part the doctor said that the Higher Criticism is now agitating the whole Christian world, many not knowing the import of the term—Higher Criticism. The old theology interprets the Bible literally. Every word according to their belief is plenarily inspired and the only guide for man on earth. The old theology is based on chronological history dating from the so-called beginning of the world—a literal God, a literal Adam and Eve, together with a literal hell thrown in to complete the program. If by any interpretation of the Bible it could be logically proven that they were simply allegorical it would overthrow the whole fabric of modern Christianity. If one part is faulty all is faulty. Suppose that the chronology of the Bible be not true what then? The whole biblical account would go for nothing. Everything depends on holding to the old theology in order to differ with the higher criticism. The latter is agitating the world—orthodoxy is on the wane. There is nothing reasonable in the old theology. Men and women in this age will not be frightened into the kingdom of heaven. The great mass of the people are thinkers now—free thinkers, if you please. According to the old theology the world is only 6,000 years old and yet old inscriptions have been found which antedate the Mosaic account of the creation. The purpose of the higher criticism is to intelligently interpret the scriptures—to rationally explain the true meaning of the books commonly called the Bible. The higher criti-

cism seeks to treat the subject from an allegorical standpoint—Adam and Eve, Cain and Abel—mother and father—Cain, the evil element in man; Abel, the spiritual element. Fruit of the Garden of Eden—love, charity, hope, protection, those elements in man. Love is the ruling principle in the Garden of Eden. The first twelve chapters of Genesis are to be treated allegorically by the advocates of the higher criticism. It would completely destroy the theology of the present day. With it would go the atonement doctrine, the trinity of God, predestination, etc., the foundation stones of the old theology. If the true meaning of the Bible was understood what wars would be avoided, what crimes would not be committed. The Bible idea, the God idea, have been the cause of more crimes than anything else. Better had there been no Bible—all caused by misinterpretation of the books. Now what is an allegory? Simply a parable.

The spirit giveth life but the letter killeth, and yet the disciples were slow to understand the parables of their master. The Higher Criticism would practically do away with the Bible. Take for instance the Apocalypse of the Bible; who can understand it. It is written in imagery. No preacher can understand it. When the spiritual faculties are unfolded then some one can reveal the hidden mysteries of the apocalypse. You can't stop the progress of the Higher Criticism, no matter what the result will be. The real elements that hold the church together in this day and generation, is the social and financial interests. The old theology do not hold the people. No man of any unfoldment believes that man is totally depraved. No one of ordinary intelligence believes in a literal hell of fire and brimstone, except perhaps the late DeWitt Talmage, who, in a journey to the holy land came to Sodom and Gomorrah and discovered a piece of brimstone which he verily believed was an identical piece that God sent to destroy those cities. Such ideas shock the sensibilities of all well-thinking people. Of such nonsense, the Higher Criticism proposes to do away with.

Take the flood story, for instances. Now the Bible says it rained 40 days and 40 nights, which means 56,000 feet. That unscientific problem the Higher Criticism proposes to expunge. It is a dead issue. The Higher Criticism will bring about a correct understanding of these things. No loss will be sustained. What is not true had better be taken out, and let us have what real truth there is, be it much or little. Of course the preachers will oppose with all their might and maine. If the Higher Criticism prevails many of those gentlemen will have to change their views, or will be out of a job. The big salaried clergymen will fight the matter to a finish. They want to retain their jobs. At nothing else could they command as much salary, and it is quite natural for them to believe everything in the Bible.

The whole world is watching this contest, including Dr. Patton, the famous divine. The Higher Criticism means much for the world's progress, morally and spiritually, and we Spiritualists shall rejoice with great joy when the people will not be led by the old theology as a horse is led to water. We hail all truth, wherever found, and believe that the day is not far off when the old theology will have given up the ghost and the Higher Criticism shall have taken its place.

Dr. E. H. Green of St. Louis, writes: Having arranged excellent accommodations for lecturing brethren to the World's Fair, I am desirous to use my ample platform space which is separate from our sleeping cottages but close by, not only for spiritual speakers and mediums but to attract the world's brightest thinkers and workers to arrange for a parliament or congress some time during the summer. Our large auditorium tent will if needed seat 2,500 or 3,000 people, one smaller seats 400. Exposition closed on Sundays. I invite all cults, scientists and brotherhoods to make their headquarters with me. Our state association will have their headquarters and reception committee hereand hold election of officers latter part of July. If these ideas of a free, well conducted auditorium work seem to you push it along brother and let me know when you intend to visit the Fair. With best wishes and highest esteem, I am yours fraternally.—Dr. E. H. GREEN.

The Ohio Spiritualists Association has elected the following board of officers: Carrie F. Curran of Toledo, president; H. E. Boerstler of Columbus; 1st vice; Hattie G. Webster of Columbus, 2d vice; C. A. Sollinger, Cleveland, Secretary; Anna E. Baird, Elyria, correspondent secretary; F. A. Dunkin, Cecil, treasurer; W. V. Nicun, Dayton, T. D. Belles, Cleveland, W. S. Allen, Cincinnati, and Carrie Bartholomew, Geneva, trustees.

Secretary Theodore Franck of Louisville, Ky., writes: The meeting held at the Church of Spirit Communion on Sunday evening, May 29, was unusually small in attendance. The subject of discourse, "Our Rights" by Mrs. Annie Thronson was appreciated by all. Mr. H. Thronson, soloist sang an inspiring song, "Only a Glimpse of The Face I Am Seeking," and the admirers of good singing were highly elated. The oppressive heat making it unpleasant in-doors, has prompted this society to discontinue their meetings during the sultry summer months until the early part of fall. This last meeting shall close this season's. All please take notice.

Mr. B. F. Underwood As A Spiritualist.

In the April number of the Searchlight (a monthly contemporary, published at Waco, Texas, and edited by Mr. J. D. Shaw), Mr. Underwood has an article which concludes with this remarkable passage:

"My Conviction of man's survival of death (so called) is so strong that it would not be shaken if I stood alone on this point; for the certainty which I feel is not the result of tradition, longing, or authority, but of personal examination and experience, with verification, which no amount of outside testimony could affect. I would probably go as far as Mr. Jameson in putting aside as unevidential much which is claimed as the direct work of invisible intelligences, but the falsity of ignorant pretension and the frauds of charlatany should not be permitted to obscure the validity and value of such facts and phenomena as can neither be denied nor ignored by the investigator who pursues the subject for years as Crookes, Myers, Lodge and Hodgson have, not to disparage earlier and less systematic investigators.

In the light of my present knowledge, if I had my work as a Liberal lecturer to do over again, I would put emphasis upon the future life, to which the present is but a preparatory stage of being. I used to lecture on 'The Pros and Cons of a Future Life,' giving the arguments for and the objections to the doctrine, allowing my hearers to draw their own conclusions. With my present knowledge and my present convictions, I should have been able to fortify and strengthen the faltering faith of many in what I believe to be an important and helpful view of man's destiny, with no less, but even more success in battling against absurd and revolting dogmas."

## Aphorisms on Effects.

Tears are effect, but their source lies in the heart.

The effort to overcome vice evolves a virtue.

As human errors diminish thru the visions of love, they intensify thru ill-feeling or prejudice.

One's own immediate future may be prophesied by his inclinations—the cause upon him being sensed as such and moves him to do certain things or make certain preparations that shadow forthcoming events or effects in which he or others will be concerned, according to the nature of the undertaking.

The higher the moral aim the higher the inspiration, for in conjunction with the former the mental vibrations assume form.

The effort to imbibe new ideas aids mental digestion.

A new truth well digested engenders another by assimilation.

An offensive defence gives an accusation verity.

Who tries to reform the world single-handed will be disappointed. Unification is reform per se.

Much of life's enjoyment is sacrificed in the chase after wealth.

The epicure may be judged by his culinary and the scholar by his literary tastes.

As kindly feelings generate intuition, the reverse darkens the intellect. Prejudice may lead to insanity.

Subscribe for THE SUNFLOWER.

## Cromwell Varley And The Brigands.

Spiritualists may feel some interest in the kidnapping of Messrs Perdicaris and Varley by Moroccan brigands, when they come to realize that the latter gentleman is our Varley.

Mrs. Varley, wife of Cromwell Varley, describing the capture of her husband and father-in-law, Mr. Perdicaris, in a letter says that the attack was so sudden that it was impossible to call for assistance.

The brigands crept up and overpowered the servant, holding Mauser rifles to their breasts and threatening to shoot if they called out. Messrs. Perdicaris and Varley were overpowered and bound. The brigands threw Mesdames Perdicaris and Varley, who had followed their husbands, down a flight of steps, severely bruising them.

The brigands finally induced the women to retire, telling them that Raisuli was arranging terms with Mr. Perdicaris, and warning them not to raise an alarm. Nevertheless, a maid rang up on the telephone and shouted for help. Raisuli rushed in, seized the receiver and threatened to shoot the maid if she called again for help.—X

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## KNOWLEDGE IS POWER!

## WISDOM IS MAN'S HERITAGE.

He who knows naught of the psychic powers latent within him, comprehends not his full potentiality; the physical senses are but feeble echoes of the soul-senses, and do not awaken in Man a proper recognition of his capacities. Destiny is a big word when not understood, but the

## Williams' Psychological Chart

makes this clear, giving a complete psychic delineation of your character, capabilities, insight to business qualifications, and the possibility of medial development.

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| No. 1       | No. 3 | IN EFFECT NOV. 15, 1903. | No. 2          | No. 4       |
|-------------|-------|--------------------------|----------------|-------------|
| a. m.       | p. m. | a. m. p. m.              | a. m. p. m.    | a. m. p. m. |
| 7.55        | 5.00  | Lv.                      | Dunkirk        | Ar.         |
| 8.05        | 5.10  |                          | Fredonia       | 9:12        |
| 8.09        | 5.14  |                          | Laona          | 9:08        |
| 8.29        | 5.38  |                          | Lily Dale      | 8:52        |
| 8.33        | 5.42  |                          | Cassadaga      | 8:49        |
| 8.41        | 5.49  |                          | Moons          | 5.21        |
| 8.48        | 5.67  |                          | Shelderville   | 8:34        |
| 8.52        | 5.69  |                          | Gore           | 8:25        |
| 9.09        | 6.16  | Lv.                      | Falconer       | Lv.         |
| 9.45        | 6.48  | Ar.                      | Jamestown      | 8:14        |
| 9.14        | 6.21  | Lv.                      | Falconer Junct | 7:45        |
| 10.05       | 7.07  |                          | Warren         | 8:07        |
| 11.20       | 8.25  | Ar.                      | Titusville     | 7:17        |
| a. m. p. m. |       |                          |                | 8:00 f 2:40 |
|             |       |                          |                | a. m. p. m. |

\*Daily.

+Daily except Sunday.

## SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 9:14; Lily Dale, 9:52; arrive Dunkirk, 10:20. For return see number 3 above.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. trains at Dunkirk, Falconer Jct., Warren and Irvineton. 9:20-11:45

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251 Dewitt St., Buffalo, N. Y.

**MEDIUMSHIP.****Its Effects Good Where Moral Health Obtains.**

In response to a request for information as to the effects of mediumship, published in four Spiritual papers, data have been furnished the writer relative to 47 cases.

The different phases of mediumship covered by these data are represented as follows: Clairvoyance, 23; clairaudience, 19; inspirational speaking, 19; trance, 18; raps, 7; psychometry, 5; personation, 3; painting and drawing, 3; table tipping, 2; singing, 2; visions, 2; fire test, 1; materialization, 1; invention, 1.

Of the cases here referred to the data in five are incomplete.

Only two out of the whole number state that mediumship was injurious. One correspondent, however, cited four instances in which the results were declared to have been disastrous as follows: two became insane, and two committed suicide. Unfortunately, no means of verifying these statements was given, so that, they cannot be considered.

In one case (that of a private medium for trance, clairvoyance, clairaudience, raps, automatic writing, and inspirational speaking) it is averred that the exercise of mediumship has had no effect whatever upon the medium, except a brief period of weariness immediately following.

In four cases, some benefit is claimed.

Thirty-nine cases report decided benefit.

It should, perhaps be stated that the writer has excepted the testimony of mediums themselves, where susceptible of verification.

If it could be demonstrated that the evolution and exercise of individual's psychic powers destroy his integrity, endanger his sanity, weaken his will, memory, or judgment, reduce his vitality, render self-control more difficult, impair individuality or otherwise injure or weaken him, his testimony might be properly considered incompetent. That proposition however, has not been established, but is directly controverted by the results of both observation and experience as herein hinted.

No one should be better able to estimate the effects of an experience (especially if subjective) than the individual who was subjected to it. Who could know a medium's condition—physical, mental, moral, and spiritual—prior to his mediumistic experiences—better than himself? Then unless his judgement is biased his mental vision clouded, or his moral nature perverted, he can accurately determine the effects and certainly is fully qualified to testify in his own behalf.

If he has been harmed—or if perhaps known others to have been injured by mediumship—it would seem that the highest and most sacred moral and benevolent consideration would lead him to so state, under such circumstances, silence could offer no reward, other than the avoidance of a publicity that might be painful.

On the other hand, the allegation of imaginary benefits could win no reward, so that to impute to the medium a desire to misrepresent in that way is gratuitous, unwarranted, unjust and prejudicial.

Brief notes concerning a few of the cases follow, the subject being indicated by a number.

No. 2 has heard voices since he was five (is now 69) and declares they have never deceived or misled him. Has been a public speaker for thirty six years, and credits spirit control, or mediumship, with all that is good in his life.

No. 5 was cured by mediumship, of using profanity, slang and tobacco. Is a public medium.

No. 19 has been an active medium for fifty years, and says for the past 45 years he has not experienced a day's illness. He also says that of the most numerous mediums with whom he has been personally acquainted he never knew one who had been injured by it.

No. 13 has been a public trance medium 46 years, with the most pronounced benefit. The information in this case is supplied by a relative, who is not a medium.

No. 9 has been a trance medium for more than 30 years, with good results.

No. 28, clairvoyant, trance, etc., for 25 years. Health excellent, but the exercise of mediumship and financial failure seem to have gone

together in this case. The data however, fail to show anything beyond a coincidence in this.

No. 29, thirty years a trance and inspirational speaker. Good health and no bad effects.

No. 30—a medium for various phases during 46 years, has suffered in health at times by contact with "vicious spirits." Her memory has been slightly impaired, and formerly was subject to periods of mental depression.

No. 32, after a mediumistic experiences of ten years, is greatly improved in health, and otherwise benefited.

No. 34 for twenty years a medium, has good health and declares his mediumship of direct benefit—semi-trance, clairvoyant, inspirational speaking, personation.

No. 40, claims to have been a medium since 1828, during which long period of time he has exemplified many different forms of the phenomena including materialization with good effects.

No. 44, for more than twenty years an inspirational speaker and magnetic healer, with unvarying good effect.

No. 45, an inspirational speaker, test medium, psychometrist and healer for more than thirty-five years. Results beneficial.

No. 47, is a remarkable case. Before he became aware of mediumship the doctors pronounced him a victim of consumption and doomed to an early grave. A "developing circle" cured that ailment entirely, and he has ever since been strong and well, and has been a trance medium forty-seven years. His mediumship is highly prized and considered of the greatest good.

My thanks are cordially extended to those who kindly took the pains to write, and I hope in the future to accumulate data covering at least one thousand cases.

WALTER P. WILLIAMS.  
334 Eleventh St., N. E., Washington, D. C.

**FUNNYNISMS.**

"Well, Robbie, you've got a new little sister, she just arrived this morning," said the proud father.

"Do we get any trading stamps with her pop?" Asked little Robbie.—Yonkers Statesman.

"Here's an advertiser," said the Western editors assistant, "who offers us one of his 'Patent Sadirons for Shirt Bosoms' in exchange for advertising space."

"Accept it, of course," replied the editor. "Some day we may acquire a shirt in the same way."—Philadelphia Ledger.

Everything below man is alike in character, habit and general appearance, according to its kind, while man is the most diversified of all living creatures in this respect. That no two mortals are alike, goes without saying. But as life individualizes itself in man, this adversity is necessary; for if but two were alike, and the other fellow should look like you, what a lot of mistakes would be made in the course of eternity. Think of your looking like Ike Partington, and hailing you as such—what a mess that would be!

St. Peter—Whence came you?  
Spirit—Chicago, Your Majesty!  
St. P.—Had anything to do with the Blue Book?

Spirit—Yes, first I used it, then it used me?

St. P.—Down below—no Blue Book candidates need apply here.

**Health.**

We often need sickness to learn how to appreciate health.

Health, like contentment, must be self-earned. Injected stimulations are but transient. To obtain either permanently the cause of their opposites must be removed.

The need of flattery as a stimulant betrays a soul depleted by self-love—the conditions which prevents nature's stimulants from reaching it.

Systematized selfishness may lead to success or wealth, but like an injurious physical habit, it also leads to illhealth. Thoughts course thru the finer tissue of the flesh in the same manner that a refreshing nap does—stimulating it as the latter, when good or pure, but degenerating when actuated into emotions for lust or impulses for hatred. Selfishness is also impure mental action, and poisons the tissue by a slower process, but all the more painful in the end.

Prompt payment of debts is the most forcible expression of a healthy and positive mind.

No. 28, clairvoyant, trance, etc., for 25 years. Health excellent, but the exercise of mediumship and financial failure seem to have gone

**FITS CURED  
IN TWELVE WEEKS.**

A Wonderful Remedy is Found that Permanently Cures this Terrible Disease. YOU MAY TEST IT FREE.

S. J. Colwell, of Detroit, Mich., writes: "Our boy is entirely cured of those awful fits, and is now in school every day. He has not had a fit in over a year, and before taking the twelve weeks' treatment of you, he had them daily. Our family doctor, who knows of our case, is very considerate, and looks you up and asks for your address, saying he thought everyone afflicted that way should know of this remedy. If you have any trouble of any kind, you should make a thorough test of this wonderful treatment at once. It will do you good."

So positive am I that I can cure any case of fits, no matter of how long standing, that I will send a free two weeks' test treatment with my "Guide for Epileptics," to any sufferer asking for it. In many cases the fits are stopped by this test treatment alone, it has cured thousands where all else had failed. Why not make a trial of it yourself, and learn what it will do for you? IT IS FREE. Address Dr. Chas. W. Green, 12 Monroe St., Battle Creek, Mich.

**FOREST HOME.****Camp Association of Northern Michigan.**

The camp is located at Snowflake Michigan, on the Pere Marquette R. R. and the intermediate Lake, within a few steps of the retreat. Passengers wishing to stop at grounds will notify the conductor, excepting on "flyers."

**PROGRAM.**

Saturday, July 30—Flag Day.

Sunday, July 31, 10:30 a. m.—address by President, Frank H. Lesher. Lecture by Mrs. E. W. Sprague. Messages by E. W. Sprague.

2:30 p. m.—Lecture by E. W. Sprague followed by Mrs. Sprague with messages.

Monday evening 7:30 p. m.—Talks and message by Mr. and Mrs. E. W. Sprague.

Tuesday evening 7:30—Conference and messages by Mr. and Mrs. E. W. Sprague.

Wednesday evening 7:30 p. m. Mr. and Mrs. Sprague will answer questions from audience followed by messages.

Thursday 2:30 p. m.—Soldier's day. Lectures by E. W. Sprague. Messages by Mrs. E. W. Sprague.

Sunday, August 7—10:30 a. m. Lecture by Mrs. Cora Morrill of Grand Rapids, followed by messages.

2:30 p. m.—Lecture, followed by messages,

Tuesday, August 9—7:30 p. m. Mrs. Cora Morrill will give an address to arisen members and friends. Messages.

Sunday, August 14—10:30 a. m. Lecture by Mrs. Cora Morrill followed by messages.

2:30 p. m.—Lecture, followed by messages.

Wednesday, August 17—7:30 p. m. Harry J. Moore will give an address on the "Signs of the times."

Friday, August 19—7:30 p. m. Harry J. Moore will give an address on the "Men of Today."

Sunday, August 21—10:30 a. m. Harry J. Moore will lecture. Subject—"The Woman of Endor as an Ideal Character and Medium."

2:30 p. m. Harry J. Moore will lecture.

Annual election of officers and transaction of business August 22d, 1904.

Admission to the camp ground:—Per day, 10c.; per week, 50c.; season ticket, \$1.50.

**OFFICERS.**

Frank H. Lesher, president; Wm. Hierlihy, vice-president; Ruth Eastman, secretary; Henry Lesher, treasurer.

**CORRESPONDING COMMITTEE.**

Frank H. Lesher Mancelona, Mich.  
Ruth Eastman, Mancelona, Mich.  
Your postoffice address while at Camp will be "Central Lake, Mich., in care of Camp Box." Mail will be delivered on the grounds daily.

For circulars of camp and other information address,

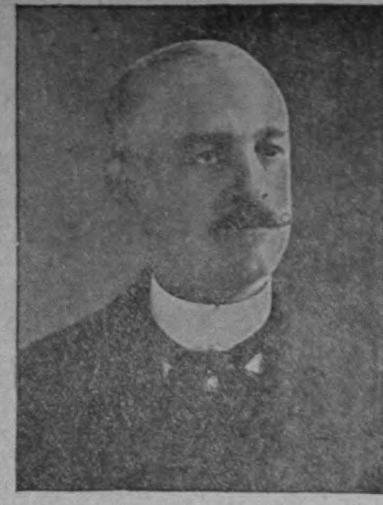
RUTH EASTMAN,  
Mancelona, Mich.

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